





wealth, power and influence are used to retard, corrupt or crush the church that will not recognize slavery as a component part of Religion, and a patriarchal, (i. e. a Bible,) system—obligatory not of necessity, to practice, but to believe in—as with the man who chooses not matrimony—but you at the must believe in or practice Socialism.

This alliance is peculiarly fearful and revolting from the fact, that it is not one sect in religion that has succeeded (as in Britain) in winning the caresses of the State—but all, from the mighty Methodist Established Church down to the newly invented pigmies of the day; so that choice can offer no excuse, though compulsion might.

The motives, which in sanctifying American Slavery, have thus incidentally united civil with religious institutions, have in all history since the deluge, no parallel for their atrocity. It cannot be claimed that these motives were merely erroneous and impolitic (as some might do for the English Establishment),—they are steeped in adultery, avarice, cruelty and Heathenism.

Cin. Oct. 12. 1841.

## THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,

Wednesday Morning, November 3, 1841.

### REPLY TO "BOONE," A SLAVEHOLDER.

On the first and second pages of last week's paper was a communication from a slaveholder of Kentucky, addressed to honest abolitionists. We hope our readers have given it a candid perusal. It exhibits in forcible language the views of one, who, though undoubtedly biased by the direct interest he has in the support of that against which we war, utters the convictions of an honest mind.

We welcome our friend to the arena of Free Discussion. Let not this be his last effort to convince us that we are wrong: for in these mutual attempts to enlighten each other, we trust that we shall be yet brought to harmonize in our views of Truth.

From the beginning of the World till now, there has been a continual conflict between Truth and Falsehood. Both of these principles are aggressive. Only by aggression can either maintain itself; passivity on the part of either would be its destruction. This conflict has been attended with excitements, sometimes intense; by consequences, often apparently disastrous. The difference in the modes of attack and defence of the two principles, is, that while Truth addresses itself to the Conscience and Reason, and relies upon them for its advancement or defence, Falsehood appeals to Sophistry, Prejudice, Selfishness, Force; never hesitating to assail its adversary with the most unfair weapons, or fortify itself by the most unreasonableness and inhuman devices. Hence, when pressed hard by Truth, it has resorted to extremest violence to maintain itself, its devotees have held Truth responsible for all the mischief. Now, every one will admit that while Falsehood is and must always be, fruitful in discord and misery, Truth in itself is always a fountain of peace, and harmony and happiness. Were there no error in the world, its proclamation would occasion no unpleasant excitement, no indignation, no violence; its legitimate operation being, "glory to God in the highest; on earth, peace and good will to man." And this, Philosophy teaches—for whatever is True must receive the sanction of Conscience, and be sustained by the voice of an enlightened self-interest. But, Falsehood, being forever condemned by Conscience, and necessarily at war with the true interests of Humanity, must always be a source of discord and unhappiness, and this too, just in proportion as Conscience is awakened, and Reason enlightened. Institutions or systems founded in Falsehood, can only perpetuate themselves by a strong combination of local interests, and the prevalence of ignorance. For as man is the offspring of God, whose distinguishing attribute is Truth, all the laws of his being are in exact accordance with Truth—and only by obedience to these laws can his real interests be promoted. All institutions or systems founded in Falsehood, are rebellion against the laws of God, & therefore necessarily destructive of the welfare of man, his offspring. Whatever then tends to reveal the true nature of God and his attributes, whatever throws light upon the true nature of man and the laws of his being, must be calculated to overthrow wrong, that is, False systems or institutions. Hence the deadly enmity of Falsehood in all ages to instrumentalities for disseminating light. Hence, the ruthless war of Despotism and Slavery against Freedom of Thought, Freedom of Speech, Freedom of the Press. Once more, in proportion to the antiquity of a False institution, to the number of interests and prejudices arrayed in its support, will be the fierceness & stubbornness of its resistance to the attacks of Truth—in other words, all attempts to revolutionize or reform. Sophistry and Violence will be resorted to, and then be charged upon its assailants as if they were responsible.

If a messenger from God demand from the tyrant the release of the bondmen, their burdens will be augmented, their sufferings aggravated, and the appeal raised—"see what you have done; you have only made the condition of the objects of your fanatical benevolence, more wretched than before. Even the poor victims themselves may be attempted to curse the Philanthropist for the increased rigor of their condition. Shall Moses give back? No! As well might Pharaoh charge his heightened cruelty on God as on the Messenger he has sent. If the restorer attempts to rebuild the walls of Jerusalem, the city of the true God, behold the idolatrous nations round about become exasperated, and take up arms to prevent the work. "See, O, Nehemiah," exclaims Falsehood, "the evil you have done. The land was prosperous. Ammonites, Samaritans and outcast Jew

dwelt together in peace. But, you have thrown a fire-brand amongst them; the guilt of this most unholly strife be upon you and your associates."

Does the prophet in obedience to the mandate of the Most High, denounce God's judgments against a rebellious people, & predict fearful retributions? The princes cast him into the dungeon, as one who seeketh the hurt, not the welfare of the people, and the voice of Falsehood is heard crying out, "Jeremiah, thank thyself for this outbreak of vengeance—a martyr's death is indeed glorious; but the fool that will be meddling must be punished."

The Son of Man walketh in Galilee. He sends a sword among the children of men.—Families are divided—the father against the son, and the son against the father. Strife is awakened, the multitude excited, the violence of the mob provoked. "If we let him alone," cries Falsehood, "the Romans will come and take away our place and nation. He is a mischief-maker. Disorder now reigns where peace dwelt. Divisions, strifes, mobs follow in his footsteps." And even when the sound of the hammer is heard nailing his limbs to the cross, Falsehood mutters—Let this be a lesson to him who would trifle with the bad "passions of men."

"Our craft is in danger," so spake the same voice at Ephesus. "Behold these men who have turned the world upside down, have come hither also." And the whole city was moved with excitement; the evil of which was charged upon the apostles.

And so it has been from the beginning—from the time when the word of Moses hardened the heart of Pharaoh, down to the time when the thunders of Luther awoke the anathemas of the church, or still later, when the preaching of John Wesley aroused the rage of the rabble, or still later, down to the present time, when the press that pleads for Freedom must fall before the mob,—Truth has been held responsible for all the violent and wicked measures Falsehood has employed to overwhelm her.

Is our friend of Kentucky prepared to assume this ground? Is he prepared to say, that the reformers of the Old Testament, and the Great Reformer of the New, with his followers in all ages, should have halted in their work when they looked on the storm of excitement occasioned by their efforts? Is he prepared to charge them with the guilt of the blasphemies and persecutions, and commotions which attended their labors? Does he not see that the doctrines and principles proclaimed by them were stamped by Truth, approved by God, peaceful in their nature, peaceful in their legitimate operation, essential to the improvement of the individual, and the highest welfare of society? And that all the evils attendant upon their announcement, were the direct products of the Wicked Institutions or Practices, which they assailed; in fact, the convulsive efforts of Falsehood to maintain its usurped empire in the hearts of men? Does he not know, that it is always amidst great evils that the revolutions which produce signally to the good of humanity are produced? Would he have the race remain stationary, because the path of progress lies through perils & commotions? Great reforms are accomplished through great sufferings. But who would not prefer the raging of the purifying storm, to the stillness of the pestilential atmosphere? The violence of revolution to the dead calm of Despotism? The earthquake throes of Freedom struggling for life, to the hollow, most degrading, most infamous peace purchased by submission to the Tyrant? Let the devil be cast out at all hazards, though he should tear and rend the body with ten-fold fierceness, knowing that his time is but short.

To apply what we have said to the argument of our friend. He does not examine the principles on which our enterprise is founded, or the mode in which it has been conducted. But grouping together certain evils, some imaginary, some real, which have attended its progress, he charges them all upon abolitionism, as their true source. We have put back emancipation, we have awakened the spirit of sectionalism, we have stirred up strife among brethren, we have excited mobs, we have made worse the condition of the whole colored race.

That we have put back the cause of emancipation, or made the condition of the whole colored race worse, is denied; but that our enterprise has been the occasion of strife, mobs and the development of sectional feeling, is admitted. But what does this prove?—Not that abolitionism is wrong, or unblended by God—for as we have seen, consequences no less evil followed the introduction of Christianity itself. These evils prove nothing of themselves—but, if they can be shown to be the legitimate consequences of abolitionism, then indeed we are guilty.

How can this be shown? Are we men of violence? From the beginning of our enterprise till now, no movement of a forcible character in aggression, or indeed in defence, except in a single instance, has been attempted. All our operations have been uniformly, peaceful & constitutional. Have we ever appealed to the bad passions of men?—their love of gain, their ambition, their pride, their malevolence, their selfishness? Or have we not continually addressed their Reason, their Conscience, their Humanity, their Sense of Justice, their true Self-interest? Have we ever advocated principles, or disseminated sentiments, untrue, anti-American, or anti-Christian? When? Where? What? Who has been guilty in this matter? Is the equality of the human race, a falsehood? Is insisting upon it as a great practical truth, incendiary? Is fidelity to our Declaration of Independence anti-American?—Is the demand of universal obedience to the great law of brotherly love, anti-Christian?—Is there anything in advocating the fundamental principle of equality of rights—any thing in insisting on the duty of loving our neighbor as

ourselves, legitimately calculated to stir up strife, arouse sectional jealousy, or excite mob-violence? When such consequences attend the enforcement of such principles and duties, have we not a right to infer that the public sentiment is corrupt—that there are institutions or interests among us, which are based upon a lie?—Do not such consequences, in fact furnish us with the strongest argument for insisting on such principles and duties, until we have secured their universal and peaceful recognition? Will God cease his work in this world, till he have subdued all things to himself? Is hostility to Truth a reason for hiding it? Is opposition to Justice a reason for yielding place to Injustice? The fact, that strife and sectional jealousy follow the proclamation of the truth that all men are born free and equal, shows that there are those who are interested in its denial—and the duty is, to be instant in season and out of season in urging it, till all shall acknowledge and obey it. Then strife shall cease—then the country shall be animated by one heart and one mind. The very fact, that mobs rage against those who venture to assail slavery, is the strongest argument for continuing the attack upon it—they show the depth of prejudice, the power of interest arrayed in its support. To yield to them would be apostasy from the cause of truth—treachery to the God of truth, who never ceases his warfare against evil,—it would be in effect acknowledging that the perpetual and increasing evils of Injustice and Inhumanity were less than the temporary inconveniences attending their overthrow.

### SECTIONAL FEELING.

A word as to sectional feeling. This kind of feeling exists, not because the country is divided into North and South geographically, but because in these two sections, two fundamental, radically antagonistic principles prevail—Free labor in the North, and Slave Labor in the South—the former determining the character, the institutions, and the modes of industry in the free states, the latter forming the basis of the character, the institutions & modes of industry in the slave-states. The differences in the points named, are not transient, or the offspring of temporary excitements. They prevail, not because some will discuss the subject of free and slave labor, but because these two elements co-exist side by side under a government which has attempted to reconcile contradictions. So far from discussion being their cause, they are the cause of discussion—and not only discussion, but division and unpleasant jealousies. After all that may be said about the interests of the North and South harmonizing, we know better. Slavery and Freedom will ever remain conflicting interests. It was so in the beginning, at the formation of our Constitution—it has been so ever since—it is so now. "It seemed now to be pretty well understood," said Mr. Madison in the Convention of '87, "that the real difference of interests, lay not between the large and small, but between the Northern and Southern states. The institution of slavery and its consequences formed the line of discrimination." What interest of Slavery is promoted by navigation laws, which encourage northern commerce? What interest of slavery is not injured by strengthening the agricultural and manufacturing enterprise of the North? What interest of slavery is not wounded by elevating labor in the free states—by extending the principles of equal liberty to free colored people? What interest of slavery would not be damaged by the occupancy of Canada in the event of a war with Great Britain? What interest of slavery does not demand the destruction of freedom of speech and the press at the North?

On the other hand, have not the interests of Freedom suffered by the neglect of the national government, a government controlled by the Slave Power? Has not the manufacturing, and commercial & agricultural welfare of the free states been continually sported with by slavery? Has not Freedom been wounded and disgraced by negotiations with foreign powers for runaway slaves—demands for compensation for shipwrecked slaves—appropriations for hunting down negroes in the swamps of Florida? And what interest could Freedom have in going to war with Great Britain, to prevent her from taking possession of the island of Cuba—a war which would be waged for the sole sake of maintaining slavery? And yet, there are "no conflicting interests!"

Let us ask again, what mean these constant collisions between the states, so frequent of late years. Colored people recognized as citizens by Massachusetts, are consigned to everlasting slavery, if they should dare to tarry in the State of Alabama, thirty days! Colored citizens of New York may be shut up in a jail in Charleston. Virginia makes the aiding or abetting the escape of a slave a crime. New York refuses to do so and a strife ensues; the former attempting to impose its laws on the latter, the latter resisting. The constitutional compact, and the interests of the slaveholder require the surrender of runaway slaves. Nature's law, and the feelings of the people of the free states revolt at such an act. Is there no conflict here? The constitution of Ohio make free every slave introduced by his master on her soil—and all her interests demands that her constitution be faithfully carried out. The convenience of the South requires that the master should have the privilege of using his slaves on our soil, or passing with them through our territory. Is there no conflict of interests here? The Genius of the free states encourages the utmost latitude of discussion on every subject. Slavery, in its ruthless war on free discussion, pulls down presses, breaks up assemblies, whips the pulpit and the press till they both tacitly swear quiet allegiance. Is there no conflict of interests here?

These are the conflicting interests which have drawn sectional lines, generated sectional

jealousies. Now, there are two ways of remedying the difficulty—of allaying the discord.—You must make Slavery universal, or it must yield place to universal Freedom. Slaveholders understand this well—and therefore it is, that Southerners have always been bent on obtaining the control of the National government. They wished to extend slavery as a principle, over the nation. Northerners submitted, and Southerners triumphed. Hence the apparent peace which followed the struggle! It was an infamous peace—the peace of the well-drilled slave. Abolitionism was nothing more than a re-assertion of the rights of Freedom, a re-affirmation of the peculiar claims of Free Labor, a renewed purpose to protect its interests. It was a protest against usurpation. If sectionalism has appeared stronger since, it is, not because the true causes of it did not exist before in all their vigor, but because there are now men who dare plead for the interests and rights of Freedom, and the slaveholder finds himself baffled in his purpose of universal empire.

We repeat, sectional feeling, as it now exists, can never end but with the destruction of slavery, or the recognition of its entire and universal supremacy.

### RETROGRADE SENTIMENT.

Our friend over the river insists that we have put back the cause of emancipation, because there is less anti-slavery feeling now in Kentucky, than before the era of abolition.

Our answer is this. The anti-slavery feeling in Kentucky some ten or twelve years ago, we have reason to believe, was in itself unfruitful. It was simply the handmaid of colonization, and we know enough of this to know that it never could prove efficient in removing slavery.

Again: that anti-slavery feeling was the product in part of a local cause, whose effect was not profound or abiding—we mean the Southampton insurrection. This was stated by Mr. Clay, at the last session of the Kentucky Legislature. This event awakened with renewed power the struggle between the slavery and anti-slavery parties in that state; and the struggle was arrested, not because of abolitionists—for they had not yet excited much attention in Kentucky—but, by the passage of the law of 1833, prohibiting the importation of slaves. This was a compromise measure, fairly agreed on by the two parties, without any reference to abolition; and subsidence of excitement, a close of the discussion were the results. That anti-slavery feeling should die away, under a compromise that virtually bound the anti-slavery party to remain inactive, was to be expected. Why then should such a result be charged on abolitionism? That men seriously bent on emancipation, should have abandoned their object, out of spite to the abolitionists, is hardly credible; but that under misapprehension of our views, such men should have temporarily lost sight of their object in a blind indignation, is quite possible. This however is a transient evil, as the debates in the legislature of Kentucky during the last year, sufficiently show. If as Boone asserts, there is a real diminution of anti-slavery sentiment in Kentucky, the reasonable mind, we doubt not, will ascribe it chiefly to the cause we have named—the compromise of 1833, and the circumstances attending it.

We have already said so much, that we cannot notice at length the assumption of Boone, that we have done injury to the colored race, North and South. That the slave has been restricted in some places more than was usual before the abolition excitement, we admit; but that there has been a great improvement in his condition, as respects food, clothing, lodging, treatment, &c, we are certain is the fact,—for two reasons—1st, it is the interest of the supporters of a bad system when it is beginning to be assailed, to abate all unnecessary, evil incidents, and recommend it by their moderate conduct;—secondly, there is abundant testimony on this point, the testimony of some slaveholders themselves.

As to the effects on the colored people of the North, we point him to the meliorated legislation of Vermont, Massachusetts and New York, in relation to these people, the increased sympathy of the better classes of the free states in their welfare, and the universally conceded improvement in the condition of the colored people in this State. That he may have light on this last point, we shall send him Barber's report, which will furnish him with information entirely new, as to the effects of abolition on the colored race.

We cannot close without inviting our friend to a continuance of the discussion.

### CINCINNATI CHRONICLE.

The Cincinnati Chronicle informs its readers, that its subscription list has doubled within a year. It is an interesting paper, conducted with more independence and ability than the common run of newspapers. The Chronicle has never joined in the blackguard hue and cry against abolitionists, and has always shown itself an enemy to mobs, without any but or qualifications. For this reason the Cincinnati Enquirer has sought to fix upon it the brand of abolition, thinking doubtless by this means, to build itself up on the ruins of the Chronicle. The editor, although not an abolitionist, has always had too much self-respect to plead to the tribunal of the Enquirer, or vindicate himself against its charges. And yet, his subscription list has doubled.

In thus speaking well of the Chronicle, we are far from considering it any thing of an abolition paper, or recognizing the claim of its editor to the character of an efficient anti-slavery man. But, he has shown so much more candor and manliness than many of his contemporaries, and so little disposition to vilify those whom it is fashionable to abuse, that we could not but be gratified in learning that the circulation of his paper was increasing.

### THE EDITOR OF THE REPUBLICAN AND ABOLITION.

The editor of the Cincinnati Republican has been pleased to indulge in a long comment on a little paragraph of ours in last week's paper, concerning his alliance with the Enquirer. We commend him in all sincerity, for his moderation of temper, and the disposition he shows to reason the case with us. These characteristics contrast so favorably with the violent malignity and brainless scurrility of a certain portion of the anti-abolition press, that we cannot refrain from noticing the comment in respectful terms. True, he is so unguarded as at one time to call us a "fanatic," but this a fashionable epithet, and the best nature will be occasionally led astray by the power of fashion. True, he sophisticates a little, when he represents us as being accustomed to praise black men, and abuse white men, for certainly he cannot be ignorant that we hold it to be a fundamental duty to advocate the right, irrespectively of complexion. But better men than our neighbor of the Republican have done worse than this. True, too, in one part of his article, he appears to wink at mob violence as the proper corrective of the evils of abolitionism.

"We know that all actual evil results from wrong principle; but as long as principles confine themselves to theory, let them be resisted by theory, by argument, or be permitted to fall by the silent neglect of mankind. But when they proceed to overt acts—when, as in the case of abolitionism, the property and trade and industry of a community like ours are threatened by an interference with the recognized rights of another section—then has the time come for the remedy to be applied."

That is, when wrong principles are confined to theory, they ought to be resisted by theory, by argument; but when they are manifested by overt acts, let the remedy be applied. Abolitionism, a wrong theory, has manifested itself by overt acts; therefore, let the remedy be applied. "The remedy" cannot, of course, be argument. What, then, is it? Now we are in a charitable mood, and are determined not to believe he meant what some less charitable will have it that he did mean—mob violence.

With these small exceptions, the article of the Republican is moderate, and deserves a respectful answer.

We said last week that if the gentlemen conducting the Enquirer and Republican had lived in the Revolution, they would have tested its principles by the value of the tea thrown overboard in Boston harbor. On this the Republican remarks:—

"He means, we suppose, by this lame comparison, to signify that we would have measured the turpitude of British tyranny by the pecuniary extortion that would have attended it. And now, we ask, did revolutionary patriots think on this subject? Did they not rebel against a tax? Did they not calculate the amount of British aggression in money? England might have speculated on the abstract right to tax her colonies a long time without resistance; but when she undertook to invade the property of our people, the controversy assumed a practical character, and America began to calculate the value of our connexion with the empire."

We meant, by this "lame comparison," to say, that the editors of the newspapers above named, would have judged of the worth of the great principles on which the Revolution was justified, by the effects on the pecuniary condition of the country, which might follow from acting them out with fidelity. But, says the Republican, "what did the revolutionary patriots think on this subject? Did they not rebel against a tax? Did they not calculate the amount of British aggression in money?" No! They rebelled against a principle—the principle of irresponsible power—of despotism—which, if tolerated in one instance, would have pushed its encroachments till not a vestige of liberty were left in the colonies. They calculated "the amount of British aggression," not "in money," but by its prospective influence on their rights to life and liberty; rights far more precious than the simple right of property. They cared not how much property was sacrificed, so they might establish the principle that, to be ruled, they must be represented. They cared not though their seaboard were ravaged, their cities sacked, their fields desolated, the whole land drenched in blood! Sooner than abandon the right of self-government, they would have sought refuge, with their wives and little ones, beyond the bounds of civilization, and, in the savage solitudes of the west, have built altars to the God who made them freemen.

But, says the Republican, "The Philanthropist is unlucky in referring to the Revolution for authority. Who led the soldiers in that contest from its commencement to its close? GEORGE WASHINGTON, a slaveholder, a man whose purity of character has rendered him the exemplar of his age. JARVIS and HENRY were great moral and intellectual champions in that conflict, and they were slaveholders. And yet we are to conclude, from the language of the Philanthropist, that these men and such as these are unworthy of a night's hospitality in Cincinnati. It was by the aid of slaveholders that our independence was achieved—for they were the most wealthy and powerful portion of our people—and it is but reasonable to believe that but for them, we ourselves would now be slaves, and the editor of the Philanthropist, instead of speculating on the abstract rights of man, might for a tyne of the disregard he betrays for the 'rights of property,' have been transported to Botany Bay."

An adroit appeal, this, to national prejudice. True, it was by the aid of slaveholders our independence was achieved, for every state at the commencement of the Revolution was a slaveholding state. But if it be meant that those of the original states who now continue slaveholding, did more to achieve this independence than those of them who have become free, we deny the assertion, and call for proof. It is notorious that the New England states and New Jersey contributed more men and money than all the rest of the states put together.

We revere GEORGE WASHINGTON; JEFFERSON, and HENRY will ever live in our admiration. But, were they noble, because they were slaveholders? If they now are spectators of a people for whose liberties they once struggled, what pangs must shoot through their bosoms, when they hear their virtues quailed by degenerate Americans, in apology for a system which they abhorred, and a practice which, had they but enjoyed the light we now enjoy, they would at once have abandoned with the same magnanimity which led them to peril their all in the fierce struggle with tyranny. Does not the Republi-

can know that the Father of his country became the emancipator of his slaves before his death? Does he not know that Jefferson and Henry openly expressed their approbation of the measures set on foot in their time against slavery?—That the former went so far as to correspond with a celebrated English abolitionist, and invite him to send his tracts against slavery to the young men of Virginia?—and that the latter, while practicing slavery, had too much conscience to justify it? "I am driven along," he exclaimed, "by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my debt to virtue as to own the excellence and rectitude of her precepts, and lament my want of conformity to them."

Where was the Republican's sense of justice when he represented us as willing to exclude such men from a night's hospitality in Cincinnati? We would have our city illustrious for hospitality—but we would not have her hospitable at the expense of right, at the cost of the constitution of the state. If the slaveholder chooses to come here, let him leave his slaves behind him, and not violate our institutions by practicing that which they disallow. Northern gentlemen can visit us and pay for the services which they need. Let Southern gentlemen do the same, and there will be no difficulty. Were the noble men living to whom he refers, they would be the last to ask Ohio to sacrifice one principle of her constitution for the sake of slavery.

But the Republican proceeds:—"The course of Abolitionists in Ohio is peculiarly execrable. This very territory we inhabit was the gift of Virginia to the Confederation. We know that the North West Territory was defended in the Revolution by the common blood and common treasure of the Colonies, but Virginia has always been considered as magnanimous for the cession of this territory to the Union. Virginia likewise gave her vote to exclude slavery from the whole extent of this vast domain, and thereby made, in the cause of philanthropy, a signal renunciation of political as well as territorial power. But does any one believe, that if she anticipated that, in after time, her own citizens would have been driven, by a bigoted and inhospitable fanaticism, from these very shores—that she would ever have relinquished it? No; she would sooner have restored it to its original barbarian possessors."

A most remarkable conclusion from such premises! What did Virginia do? She gave her vote to exclude slavery from the whole extent of this vast domain, and thereby made in the cause of philanthropy a signal renunciation of political as well as territorial power. Well, what is the abolitionist doing? Simply laboring to execute the intentions of Virginia—to prevent her "vote" from becoming a dead letter. Not the noble Virginian, but slavery, the thing which the Virginian has denounced as a curse, would the abolitionist drive from this soil. And for thus carrying out her purposes, think you that primitive Virginia would have stigmatized the abolitionist as a bigoted and inhospitable fanatic?

But, in truth, this is a question which the Republican must discuss with higher authority than the Philanthropist. We did not frame the Ordinance of '87. We did not form the constitution. We have not declared the law under these two instruments. The first was solemnly agreed to and ratified by the United States, in Congress assembled. The second was the work of the pioneer fathers of this state. The third, which prohibits the slaveholder from practicing slaveholding on our soil, has been declared by the Supreme Judiciary of Ohio. Why find fault with us? Ask Jefferson why he suggested such an ordinance. Ask Virginia why she ratified it. Ask the hardy settlers of Ohio why they framed a constitution so hostile to slavery. Ask the Supreme Court how it dared to carry out the behests of that constitution. Will you impeach your Judiciary? We tell you, you must settle this question with the people of Ohio. If there be any "inhospitality and fanaticism," in refusing to give even a night's lodging to slavery—they are responsible, not we.

The truth is, both the Republican and the Enquirer, in their attacks upon us, on this point, are in fact, warring against our Supreme Judiciary.

What is the great theme, the standing topic of animadversion of those papers? The insecurity of slave property brought here by slaveholders. But what is the cause of this insecurity? The decision of our Supreme Court, that every slave brought by his master into this state, is free by the Constitution of Ohio. And are we to be blamed for this? Does not every candid man see, that in denouncing us for this thing, these papers are thrusting at the Judiciary?—They seem resolved to browbeat it into a decision more convenient for the slaveholder. Will the citizens of Ohio tolerate such assaults on their courts of justice? What would the Republican have? Let him beware, that in his fanatical zeal for the rights of slaveholders, he does not trample the Constitution of his state under foot. He talks of the interference of abolitionists with the property of the slaveholder, and has the hardihood to compare the decision of the Supreme Court, and legal action under it, to the abstraction by a supposed company of levellers, of money contained in the trunks of travellers through the state of Massachusetts. And has it come to this? Is our Supreme Court to be charged with robbery, because it tells the slaveholder that by the Constitution of Ohio he cannot take his slaves through the state? Slavery is purely a local institution, and the states may make what regulations they please concerning it, excluding it entirely if they see proper. Such is the opinion of Chief Justice Taney and Judge McLean, lately given in the Mississippi case. Ohio, by her Constitution, has excluded it in all cases but one; that is where, by the Constitution of the United States, she is bound to recognize the relation, so far as to surrender up persons demanded as fugitives from service or labor. And yet, because our Supreme Court is honest enough to declare the Constitution as it is, the Republican has the hardihood to charge it virtually with robbery. Will the people of Ohio, we ask, tolerate such indecent violence on the part of the press?

Once more, and we have done with our neigh-



bor this time. "He accuses those," he says, "who disagree with his doctrines, (and who constitute ninety-nine hundredths of our citizens,) of motives exclusively sordid—of calculating the worth of everything in money." We do not; but we did charge the editor of the Republican with such a calculation, and were fully warranted in so doing, by the tenor of his article entitled "Our City."

What was the burthen of that article? That certain slaveholders would not pass through here with their slaves, for fear of losing them, and so Cincinnati lost the money they might have expended here. Now I say this is sordid, unspeakably sordid, as an argument against the Anti-Slavery enterprise; and if ninety-nine hundredths of the people of Cincinnati concur with the Republican in urging such an argument, we shall not shrink from charging them with the most grovelling spirit. But this not the fact—Our city is not yet so low as this. Our fellow citizens, opposed to us, found their opposition, generally, on less discreditable, if not so conclusive, grounds. And loath are we to believe that the editor of the Republican himself, is so mercenary as the article referred to would indicate. We will believe, in spite of appearances, that he has reasons more honorable to human nature to urge against us.

#### PETITIONS.

We hope the work of petitioning will be taken hold of in good earnest, this year. There is no time to lose. In a few weeks the Legislature and Congress will be in session, and it is desirable to have our petitions in at the early part of the session. Let every one therefore be up and doing. After such scenes as we have witnessed in Cincinnati, it is more important than ever to speak in thunder tones against the Black Laws. Let our enemies see, that every act of violence only inflames our zeal. On our first page is an able address on this subject. Below, we subjoin forms of petitions to the Legislature of this State. It will not do to cut them out and paste them on sheets of paper. The law provides, that the names of petitioners must be on the same sheet of paper, on which the petition is. Hence too, it will not answer to use half sheets, pasting on one strip to another. Let each form be copied off on a large sheet of paper, and the names be written on the four pages, till it is full. Then use other sheets in the same way, always having the names and petition on the same paper. It is especially necessary to attend to this matter, as the Legislature will be constituted of those who will be glad of any pretext to throw out our petitions.

#### To the General Assembly of the State of Ohio:

The undersigned, citizens of —, in the State of Ohio, respectfully pray your honorable body to enact a law making towns and cities liable for damages done by mobs.

#### To the General Assembly of the State of Ohio:

The undersigned, citizens of —, in the State of Ohio, respectfully pray your honorable body to repeal the law entitled, "An Act relating to Fugitives from labor or service of other states," passed during the session of 1838-9.

#### To the General Assembly of the State of Ohio:

The undersigned, citizens of —, in the State of Ohio, respectfully pray your honorable body to pass a law according to every human being within this State the right of trial by jury, in every case where his or her liberty is in question.

#### To the General Assembly of the State of Ohio:

The undersigned, citizens of —, in the State of Ohio, respectfully pray your honorable body to repeal the law prohibiting blacks and mulattoes from bearing testimony in cases where one of the parties to a suit is a white person.

#### To the General Assembly of the State of Ohio:

The undersigned, citizens of —, in the State of Ohio, respectfully pray your honorable body to modify the school laws of this State in relation to blacks and mulattoes, as to secure to them a fair proportion of the revenue arising from donations made to Ohio by the United States, for the support of schools and colleges.

#### ITEMS.

LETTERS TO THE CONVENTION.—Some of the letters received by the late Convention in this city, will be published next week.

BUREAU'S SPEECHES.—Our excellent friend from some cause has disappointed us. We have not yet received from him the remainder of his first address, or a line of his second. What is the matter?

CORRESPONDENTS must be patient. We are crowded. DONATION FROM PHILADELPHIA.—Our kind friends in Philadelphia have just sent us \$100 to repair damages. May God recompense them!

ABOLITION VOTE IN VERMONT.—The abolition vote is greater than was at first reported in Vermont. Titus Hutchinson, according to the official returns, received 3,039 votes.

ABOLITION VOTE.—Carroll gave 30, instead of 20 votes. Greene, 164. Logan, 60. Union, 20. Meigs, 19. Athens, 70. Harrison gave 62. Columbiana gave 78 instead of 50. Belmont gave 97, instead of 80. Counties heard from, 23. Vote in them, 2002 votes for the Liberty ticket. Ashtabula gave a large abolition vote. Particulars not yet obtained.

ATTEMPTED INSURRECTION.—It is said in the Savannah Republican that the plan of an insurrection was recently laid in South Carolina, near Perryburgh, but detected before it was ripe for execution. It is thought that several of the ring-leaders will be hung.

THE ORTHODOX CABINET.—President Tyler is careful to let it be known how pure are the members of his cabinet. John C. Spencer, the new Secretary of War, was charged with abolitionism; the Madisonian comes out and declares that Mr. Spencer had "nothing to do with the Virginia controversy, and is untainted, in the slightest degree, with abolitionism." That is to say, he utterly eschews the golden rule, and thinks the Declaration of Independence nonsense.

A PHENOMENON.—Judge Reid is a great favorite with the party which, in this state, seems to have sworn implacable hatred against the friends of liberty. His voice has never been raised against American slavery—his influence is thrown against those who are struggling by peaceful means to overthrow it. Judge Reid is president of the Irish Repeal Association, and we learn from the Catholic Telegraph, is about addressing a letter to O'Connell, the "Liberator," enclosing a draft of one hundred pounds, collected in this city. But what thinks the Enquirer of an immaculate American Democrat, corresponding with that vile, Irish Abolitionist, Daniel O'Connell, than whom no one has uttered more dreadful denunciations against "our southern brethren?" We call upon "southern brethren" to note this fact: democrats of Cincinnati, ready almost to go to the devil for the sake of putting down abolitionism, writing letters and sending donations to a man who stands the world-chief of abolitionists!

We hope the "Liberator" will be duly apprised of the character and position of his American correspondent in relation to slavery. An answer may come which it will do the readers of the Enquirer good to read.

A HAPPY ESCAPE.—A man, his wife, and two children were arrested several weeks since, as fugitives from labor. It seems they belonged to E. B. Reeder, of Cincinnati, the same individual we spoke of sometime ago, as hunting his slaves in the negro pen, during the riots.—Mr. Reeder is a citizen of Cincinnati, and a member of the Methodist Episcopal Church.—We were public sentiment what it ought to be, our laws would disfranchise every citizen of this state holding slaves in another state, as guilty of an infamous crime.

The fugitives were taken before Judge Long of Elyria, and, after a hearing of the case, set at liberty, on the ground that the Black Law requires that the claim shall be made by the owner of the slaves, or his agent, and that the man who made the affidavit did not state in it, or offer any proof that he was the slaveholder's agent." Good! The colored people went to Canada, and nobody, we are sure, will pity E. B. Reeder.

FLATTERING, VERY.—The Friends are coming in for a share of southern praise. The Natchitoches Herald, published in Louisiana, thinks the Quakers have been driven, by "the manly and determined course of the southern press," to proscribe abolitionism. "The Quakers of Philadelphia," it remarks, "have lately ejected many of their members, and solely on the charge of abolitionism. The merchants in all religious societies, in the free states, are warmly in favor of similar measures, and we expect that this example will have an excellent effect."

CINCINNATI RUINED!—From January 1, 1841, to October 1, same year, 743 buildings have been reared in Cincinnati. The Chronicle thinks this is not the full number. Last year, one third of the buildings were commenced after September; hence we may calculate the number of buildings that will have been erected during the year ending December, '41, at nearly 1000. This in 1841, when the whole south has cast us out from its charities as a gang of negro stealers! To show how the city has been going down under the influence of abolition, we give the following items from the Cincinnati Gazette:

Years.	Houses built.
1833	321
1839	394
1840	406
Up to Oct. 1st, 1841	743

Alas, for Cincinnati! The wrath of the Louisiana planters is a terrible thing.

WHITE WOMEN EXCHANGED FOR SLAVES.—According to the Caracas Gazette, slavery has given birth to a new kind of traffic. White young women are seduced away from New York to Havana, thence to Africa, and there exchanged for slaves. "One female," it is said, "has been known to sell for a full cargo of slaves." This report is confirmed by the Havana correspondent of the Anti-Slavery Reporter. Abominable!

A HORRIBLE ARGUMENT.—It will be recollected that Dr. Johnson, in our last number, undertook to prove that our Saviour and his Apostles gave their sanction to Roman slavery. Now we want the reader to remark, that the victims of Roman slavery were generally white persons. Were the blacks to rise to-morrow and enslave the whites, how keenly a black Johnson might retort the argument of his white namesake.—With what force could he quote to the white Dr. Johnson the Apostle's injunction: "Let us many servants as are under the yoke, count their own masters worthy of all honor." And what kind of slavery was it which Dr. Johnson insists was sanctioned by Jesus Christ and his Apostles? We give the description we find in his article. "The laws of the Roman Empire sanctioned the tenure of slaves for their natural lives, without imposing any restrictions on their masters in reference to the manner of treating them. They were held, pro nullis, pro mortuis, pro quadrupedibus. For so men, for dead men, for beasts." Many of them were in a much worse case than any cattle whatever. They were not capable of being injured nor could they take by purchase or descent; they had no heirs, and could make no will.—They were not entitled to the rights of matrimony, and therefore, had no relief in case of adultery; nor were they proper objects of cognation or affinity. They might be sold, transferred, or pawned, like other goods or personal estate." "They had no rest, no legal protection, and were subject to the cruel caprice of their masters, whose absolute property they were, and at whose mercy their lives, every moment lay. For the slightest and most trivial offences, they were cruelly scourged, and condemned to hard labor, and the petty tyrant of his family, when exasperated by the party which, in this state, seems to have sworn implacable hatred against the friends of liberty. His voice has never been raised against American slavery—his influence is thrown against those who are struggling by peaceful means to overthrow it. Judge Reid is president of the Irish Repeal Association, and we learn from the Catholic Telegraph, is about addressing a letter to O'Connell, the "Liberator," enclosing a draft of one hundred pounds, collected in this city. But what thinks the Enquirer of an immaculate American Democrat, corresponding with that vile, Irish Abolitionist, Daniel O'Connell, than whom no one has uttered more dreadful denunciations against "our southern brethren?" We call upon "southern brethren" to note this fact: democrats of Cincinnati, ready almost to go to the devil for the sake of putting down abolitionism, writing letters and sending donations to a man who stands the world-chief of abolitionists!

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ufactured an argument better calculated to make men infidels, and haters of God.

WATCHMAN OF THE VALLEY.—In an extract of a letter of ours published in the Journal of Commerce, New York, it is stated, "that not a single paper in this place has uttered a single generous sentiment concerning the liberty of the press." This is not strictly correct. One paper here, the Watchman of the Valley, (Presbyterian,) came out with manly sentiments on the occasion of the mobs. The Watchman, we believe, is a sincere friend of the anti-slavery cause.

SLAVERY IN OHIO.—According to the census, there are 3 slaves in Ohio. Our newspapers publish the statement without comment. It is a disgrace to the state. There are no slaves in Ohio, and can be none. We hope Mr. Giddings, or some one of our representatives who feel some concern for the honor of the state, will inquire into this matter.

TRADE WITH THE SOUTH.—A gentleman of this city, the principal of one of our largest foundries, stated some time since, that so far from abolitionists doing harm to the city, they had benefited it. The only class of Southerners kept away by them was the class of Hotspurs, than whom there could not be worse paymasters.

GIDDINGS' ADDRESS.—We have just received the name of a gentleman as a subscriber, who was violently opposed to abolitionism, till he read the address of Mr. Giddings lately published in our paper, by which he was converted.

EXPERIENCE MEETINGS.—During the late sessions of the Methodist Anti-Slavery Convention, in this city, anti-slavery experience meetings were held—a kind of true love feasts—they were well attended and went off finely. Two ministers ascribed their conversion to the powerful speech of Orange Scott, delivered in the general conference of 1836, in vindication of himself and associates. "Cast thy bread on the waters and it shall appear after many days."

THE EFFECTS OF THE MOR.—Our friends tell us that the most salutary effects throughout the state have followed the late mob in this place. Some of our bitterest opposers have been conciliated, public attention has been aroused, and slumbering abolitionists have been electrified. Thus may it ever be.

SLAVERY AND EDUCATION.—Ohio has a white population of 1,502,122. The number of white persons over 20 who cannot read or write, is 35,394, or 2.1-3 per cent. The white population of Kentucky, is 590,273; white persons over 20 who cannot read or write, 40,010; or nearly 7 per cent. The amount of ignorance estimated by this standard, is then three times as great absolutely in Kentucky as Ohio. The number of common or primary schools in the latter is, 5,187; in the former, 952; whereas to make her relatively equal to Ohio, she ought to have 2,307. The whole number of scholars in seminaries, academies and common schools in Ohio is, 225,636; in Kentucky, 30,967. That is, while Ohio has a white population only 2½ times greater than that of Kentucky, her number of scholars is 7½ greater than that of the latter. Finally, in Ohio, there are 51,812 scholars at the public charge; in Kentucky, only 429.—And yet the free people of Ohio are a "picaresque set," while slaveholders are patterns of generosity and liberality!

#### POPULATION OF THE STATES OF OHIO AND KENTUCKY, AND THEIR OCCUPATIONS.

	Ohio.	Kent.
White,	1,502,122	590,273
Colored, [free,]	17,342	7,317
do [slaves,]	3	182,238
Occupations, &c.		
Universities or Colleges,	18	10
Students in the above,	1,717	1,419
Academies and Grammar schools,	73	116
Scholars in the above,	4,810	4,907
Primary or Common schools,	5,186	952
Scholars in the above,	218,609	24,641
No. of scholars at public charge,	41,812	429
Persons employed in mining,	704	331
do do Agriculture,	272,579	197,738
do do Commerce,	9,201	3,448
do do Manufactures,	66,265	23,265
do do on the Ocean,	213	44
do do Canals & Rivers,	3,323	968
do do Learned pro's & f's,	5,663	2,487
do do Rev's pens' r's,	875	886
White deaf and dumb persons,	569	400
Black do do do do do,	33	77
White blind persons,	374	236
Black do do do do do,	33	141
White insane and idiots at pub. char.,	363	305
Black do do do do do,	62	48
White do do do priv. char.,	832	490
Black do do do do do,	103	132
White persons over 20 years of age, who cannot read or write,	35,394	40,010

EXPORTS.—The value of flour exported during the year ending September 30th, 1841, was, \$10,143,615; of wheat, \$1,635,432. During the previous year, the value of flour exported was only \$6,925,170; of wheat, \$144,191. The export of flour and wheat the last year was equal in value to that of rice and tobacco combined. What would it not be, if the market of Great Britain were thrown open to our wheat! The increase in the value of the export of manufactures the last year, over that of the export of the year before, is nearly two millions of dollars. Total domestic exports during the year ending Sept. 30th, 1839, \$103,633,891. Total domestic exports during year ending September 30th, 1840, \$113,895,634.

HAYTI.—There is a rumor of a contemplated revolution in Hayti, the object of which will be the overthrow of President Boyer's government.

CHIVALRY.—A woman belonging to Mr. Farlon of New Orleans, was lately arrested there, for having insulted and struck a white man.

CRUELTY.—The following is from the N. O. Bee of Oct. 7:

CRUEL TREATMENT OF AN INFANT SLAVE.—Josephine Bonie, f. w. c., was brought yesterday before Recorder Bertie, charged with having cruelly treated her slave Mary. His honor went into a minute investigation of the circumstances attending this complaint and assisted by Dr. Valletti, made a personal examination of the child. Her body was most shamefully abused, being covered with severe stripes and boils of clotted blood from head to foot, evidently showing a most outrageous maltreatment on the part of her mistress. The case being

thus clearly proved, his honor remanded the prisoner for trial before the criminal court, and fixed the amount of bail at \$500.

Will she be punished? We doubt it, when we see in the respectable papers of New Orleans, such advertisements as the following:

From the N. O. Picayune, Sept. 30.

5\$ REWARD.

Ran away from the subscriber on Thursday last, the 14th inst., the colored boy George, aged about 26 years, had on when he left a pair of blue cotton pants and a white shirt; very dark complexion; a spike around his neck with no horns, and a scar on his forehead. Any person that will lodge him at the corner of Prytania and Ursula streets, will receive the above reward. Captains of vessels and steamboats are cautioned against harboring said slave under the severest penalty of the law.

BRIDGE PHILLIPS.

Corner Prytania and Ursula sts.

From the N. O. Commercial Bulletin, Sept. 30.

5\$ REWARD.

Ran away from the subscriber, on the 15th of last month, the negro man Charles, about 45 years of age, 5 feet 6 inches high; red complexion, has had the upper lid of his right eye torn and a scar on his forehead; speaks English only, and stutters when spoken to; had on when he left an iron collar, the prongs of which he broke off before absconding. The above reward will be paid for the arrest of said slave.

W. E. & R. MURPHY,

132 Old Basin.

From the N. O. Bee Oct. 5.

Ran away from the residence of Messrs. F. Duncom & Co., the negro Francois, aged from 25 to 30 years, about 5 feet 1 inch in height; the upper front teeth are missing; he had chains on both of his legs, dressed in a kind of blue made of sack cloth. A proportionate reward will be given to whoever will bring him back to the bakery, No. 74, Bourbon st.

CIVILIZATION.—We cut the following from the N. Orleans Commercial Bulletin of October 4th:

NEGRO HUNTING.—We learn from Capt. Baker, that when the Champion left Mobile on an expedition, consisting of two companies, was departing in quest of a body of runaway slaves, 40 or 50 miles above the city. It is believed that these fellows have for a long time been in the practice of theft and arson, both in town and country—having their general rendezvous in a secluded swamp. A force from above was scouring down, with blood-hounds &c., to meet the Mobile party.

And yet there are men in this city base enough to pander to this system of blood-hound atrocity! After reading such notices as we frequently find in Southern papers, we can hardly wonder at the saying of Hamilton, the slave who was hung not long since in New Orleans, for injuring a white man—"slaves could not go to hell as they suffered too much in this world!"

ISLAND OF CUBA.—A commercial gentleman, who has spent some weeks in Havana, informs his correspondent in this city, that he has become satisfied, from information he has obtained in the best quarters, that England is negotiating with Spain for a cession of Cuba. Some of the steps he has learned the British government have taken in the matter he states thus:—"The English demand the liberation of all the negroes introduced here since the treaty of 1820, as being called for by the spirit of that document. The government at Madrid referred the question to the Governor here, who called a junta of rich people, they answered (with one exception) we cannot allow it. Now England has said it must be done, if the Regent of Spain says to Cuba do so, and the people of Cuba persist in saying no—what will be the result? Submission to such a demand seems to me to be out of the question. A proud Spaniard asked me the other day, if I thought that the United States would accept of the Island? I answered, I believe the Island would be received, but you must first achieve your own independence—then she will acknowledge you! and take you in as a partner! But the grand question is will Uncle Sam allow Bullly Bull to take possession here, even if old Spain consents? If he does, adieu to peace—our Southern institutions will at least be jeopardized and a valuable trade closed against us."—N. O. Bulletin.

How can Uncle Sam prevent it? Which would peril Southern institutions the more; to suffer the British take possession of Cuba, or to go to war to prevent it? In the latter case, slavery would fall most certainly.

ENGLAND.—The Columbia arrived in Boston on the 21st, sixteen days from Europe. No political news of importance. Petitions were rolling in against an adjournment of Parliament till the Corn Law question should have been discussed. The crops in England are generally favorable.

THE WAR IN CHINA.—News have been received from China, up to the 30th of May. The British had stormed Canton on the 22nd, and the loss of life in the city was terrible. The Chinese were compelled to submit, and on the 26th, the Mandarins waited on Captain Elliot with flags of truce.

WASHINGTON SOCIETIES.—The Washington Societies of Cincinnati now number 5000 members among whom are nearly 500 reformed inebriates.

HON. JOHN FORSYTH, died at Georgetown, D. C., Oct. 21, 1841, aged 60, of congestive fever.

HOME INDUSTRY CONVENTION.—Twelve states and one territory were represented in the Home Industry Convention, which met at New York, and adjourned October 16th. A Society was formed, to promote the agricultural, commercial, manufacturing, and financial interests of the country.

WAR STEAMERS.—Instructions have been issued for building the following war steamers: One at Norfolk, of 600, and one of 300 tons. One at Philadelphia, of 600 tons, and one of medium size. One at New York, of 600 or 700 tons.

#### OHIO THANKSGIVING.

The Governor has issued his proclamation for a day of thanksgiving. The following is the concluding paragraph:

"Now, therefore, by virtue of the authority thus given and in execution of the duty enjoined, I, THOMAS CORWIN, Governor of the State of Ohio, do set apart THURSDAY, the SECOND DAY OF DECEMBER NEXT, as a day of Thanksgiving to Almighty God, throughout the State of Ohio. It is expected that on that day, all the good citizens of the State will abstain from business of a temporal nature; that they will assemble themselves at their usual places of worship, and in humanity and sincerity make public acknowledgment to the Almighty Ruler of the Nations for the great blessings which have been vouchsafed to us as a people; and especially that they humbly implore the God of our fathers to preserve to us to our latest posterity, the great blessings of free institutions, regulated liberty and pure religion."

#### The Outrage in Cincinnati.

At a recent meeting in Xenia, Ohio, the following spirited resolutions were unanimously adopted:

Resolved, That while people of another State invade our territory with an armed force for the destruction of the press, and many of our worthless citizens join the infamous throng, it is the

duty of all worthy the name of Americans, to stand to their arms, and be ready at the call of lawful authority to suppress mob violence and to repel invasions.

Resolved, That Dr. Bailey and the Philanthropist are identified with the cause of liberty, and should be sustained at all hazards, and at the expense of the greatest bearable sacrifice.

Resolved, That the offer of Kentucky troops to aid the Mayor of Cincinnati, was a taunting insult, and should have been repelled with indignation.

Resolved, That slavery is the true cause of mob violence; and to charge it upon abolitionists is a gross slander, and as foolish as it is false.

Resolved, That if the news of the day be true, Capt. Brough acted a part at Cincinnati which should consign his name to infamy. To see the mob with lighted candles and hammers in their hands for the destruction of a free press, and march his men out of the way, was manifest proof that he was a base coward, or a traitor to the cause of liberty.

Resolved, That we reprobate that unprincipled opposition to the rightful decision of the Supreme Court in the case of slaves coming into our State with the consent of their masters.—Such opposition proceeds from nothing better than ignorance or hostility to our Constitution and laws, which were designed to prevent the encroachment of the slave power, and should be reprobated by every true son of Ohio.

Resolved, That it is the duty of the Legislature to pass a law making towns and cities liable for all damages sustained by mob violence, and that petitions to that effect should be put in circulation without delay.

Resolved, That this meeting will endeavor to raise \$25 00, and forward, without delay, to the Executive Committee of the Ohio A. S. Society, for the benefit of the publishers of the Philanthropist.

D. MONROE, Pres.

J. H. JENKINS, Sec.

The committee of the Methodist Anti-Slavery Convention, to whom the subject was referred, respectfully report the following:

#### ADDRESS,

TO THE METHODIST ABOLITIONISTS AT THE WEST AND EAST, FROM THE WESLEYAN ANTI-SLAVERY CONVENTION, MET IN CINCINNATI, OCT. 25th & 26th, 1841.

DEAR BRETHREN!—It is with no ordinary emotions that we address you, at this time, from this city, on the subject of human rights. At this time, when the opposition by which slave-holding is seeking to overwhelm abolitionists throughout the country, has all the terrible energy of an expiring struggle; from this city, the anti-slavery battlefield of 1836, where the contest between liberty and despotism commenced, in our beloved church, which is to purify American Methodism from the leaven of oppression. And, if there is inspiration in the time and place, there is much more in the subject. Our theme is no less important than the whole of morality between men, and all of religion towards God. For, though we are directly struggling to remove human yokes from human necks, yet it is plain, that those who understandingly oppose our object lack, also, the first principle of true allegiance to God. "For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

We regard it as no doubtful indication of God's favor towards our enterprise, that so large a number of us, from places so remote, and in spite of the extreme badness of the roads and scarcity of money, should have been permitted to meet and mingle our prayers and deliberations for the furtherance of the mighty work to which we are called; and, especially, that we should have held our meetings undisturbed, from day to day in this city; where recent experience has bitterly shown, that the oppressed and their advocates, have no protection, [or next to none], from the fury of violent and unreasonable men, but what they receive from God, in restraining the hearts of the wicked.

These unequivocal tokens of God's favor, make our hearts thrill with joy. They are his pillars of fire and of cloud, to go before us; and though, like the ancient pilgrims, we may fall in the desert, these pillars will, at least, lead our children into the promised rest.

Brethren! we wish to impress on your every mind, the one, all-pervading sentiment of our happy convention,—which is this: "That the question presented by the anti-slavery cause, is of more importance than any thing else, excepting only the great law of perfect love to God—Christ has joined the two, love to God, and love to our neighbor; and declared that all the law and the prophets hung upon these two, and abolitionism is merely obeying the second.

We say, therefore, "what God had joined together, let no man put asunder." There is nothing except love to our God, but we will give up sooner than give up our anti-slavery principles of equal light, and equal liberty to all mankind.

What shall we say, then, when they tell us that laboring, talking and praying for the poor slave will injure the church! This is our answer, "we love the church much, but we love our duty to God more!" And when God commands it, how shall we cease to pity, and plead, and pray for the slave? What is the church good for if it loses out of it, the holy and blessed principle of love? No! We love our church, because among other things, it was founded by an abolitionist; because it gave us a discipline which condemned the sin of slavery: because her first preachers were mobbed and stoned, insulted and despised for playing the slave, and warning his oppressor; and now, if you tell us we shall injure the church, by obeying God, and following in the footsteps of Wesley, Coke and Garrison, and others of its holy founders and members, you in effect tell us that our beloved church has fallen into hands which have changed her very nature, and made her a monster which nurses slavery at her breast! This we do not believe—we believe there is yet virtue, manhood and piety enough in our church, to redeem it from the curse under which it groans; and when once the mass of our members get a fair chance to speak their minds, we shall see who judge our brethren most justly, our opponents or we.

Brethren, many of you profess to be abolitionists, but do not come out, openly, and join with those who labor in this cause. You fear it may be wrong to hold Wesleyan Abolition Conventions; to form societies, &c. &c. You fear their course will injure the church. But, brethren, you are in great error on this point, which will disturb the church most, for us to go to conventions, and join societies, or to carry our abolition into the class meeting and love feasts! No. The poor slave ought to be remembered in all our meetings, as well as holding conventions and joining societies.

Do any of you ask, "what can we do? Our preacher is opposed to us; our class leader opposes us; our brethren and sisters oppose us. What, then, can we do?"

We answer: send, or get some one to send for you and take "Zion's Watchman," one year and you will never again ask, "what can I do?" Why, brethren, there are so many things to do of some of which all of you can do; so the many things would fail us to tell. But, the one great thing to do is to scatter light and information through our church till our preachers and members in the South who own from 60 to 70 thousand men and woman, will see and feel their sin and forsake it. This is what we can, and must do just what we should wish to have done if our children were the slaves. And every one of you who buys an A. S. Almanac, or takes an anti-slavery paper; every one

of you who goes to an anti-slavery meeting, or helps others to go; nay, every time you speak a word for the slave, but above all when you kneel before God in holy prayer, and there plead the slave's cause, you are hastening the downfall of this monster system of cruelty in our land.

O, brethren, our hearts are enlarged toward you. Would that we might see you and grasp your hands, and pledge to stand by and pray for each other in this holy war. We trust we shall, some of us live to meet each other in this place or some other, on these mortal shores, in some gathering like this. Mean while, BY ACTIVE—work and do for the slave with your might, with your hand findeth to do. Do not suppose that you can keep the fire of abolition burning in your heart, if you do not work. You might as well strive to keep flame alive in a vessel so light that it cannot get air. Give your anti-slavery experience in class-meeting. If not allowed this, then speak in the prayer meeting; if opposed and proscribed here, (for they who will live godly in Christ Jesus shall suffer persecution,) then join some anti-slavery society, and read and talk and pray, and light will come.



# POETRY.

From the Boston Nation.

## Lines on the Death of Lucy Hopper.

Who died in Brooklyn, (L. I.) on the first of 8th month, aged 24 years.

BY J. G. WHITTIER.

They tell me Lucy thou art dead—  
That all of thee we loved and cherished,  
Has with thy summer roses perished;  
And left, as its young beauty fled,  
An ashen memory in its stead!—  
Cold twilight of a parted day.  
That true and loving heart—that gift  
Of a mind earnest, clear, profound,  
Bestowing, with a glad untrifling,  
Its sunny light on all around,  
Affinities which only could  
Cleave to the beautiful and good—  
And sympathies which found no rest  
Save with the loveliest and the best,  
Of them—of these remains there nought  
But sorrow in the mourner's breast—  
A shadow in the land of thought!

No!—even my weak and trembling faith  
Can lift, for thee, the veil which doubt  
And human fear have drawn about  
The all-awaiting scene of death.  
Even as thou wert I see thee still:  
And save the absence of all ill,  
And pain and weariness, which here  
Summoned the sigh or wrung the tear;  
The same as when two summers back,  
Beside our childhood's Merimack,  
I saw thy dark eye wander o'er  
Stream, sunny upland, rocky shore,  
And heard thy loved, soft voice alone  
Midst lapse of waters, and the tone  
Of sea leaves by the west wind blown,  
There's not a charm of soul or brow  
Of all we know and loved in thee  
But lives in holier beauty now,  
Baptized in immortality!

Not mine the sad and freezing dream  
Of souls that with their earthly mould  
Cast off the loves and joys of old—  
Unbodied—like a pale moonbeam  
As pure, as passionless, and cold;  
Nor mine the hope of Indra's son  
Of slumbering in oblivion's rest,  
Life's myriads blending into one—  
In blank annihilation blest:  
Dust-atoms of the Infinite—  
Sparks scattered from the central light  
And winning back through mortal pain,  
Their old unconsciousness again!  
No!—I have friends in Spirit-Land—  
Not shadows in a shadowy land—  
Not others, but themselves, are they,  
And still I think of them the same  
As when the Master's summons came,  
Their change—the holy morn-light breaking  
Upon the dream-world sleeper, waking  
A change from twilight into day!

They've laid thee midst the household graves,  
Where Father, Brother, Sister lie,  
Below the sweep the dark blue waves,  
Above thee bends the summer sky!—  
Thy own loved church in sadness read  
Her solemn ritual o'er thy head,  
And blessed and hallowed with her prayer  
The turf laid lightly o'er thee there.  
That church, whose rites and liturgy  
Sublime and old, were truth to thee,  
Undoubted to thy bosom taken  
As symbols of a Faith unshaken,  
Even I, of simpler views, could feel  
The beauty of thy trust and zeal;  
And, owning not thy creed, could see  
How life-like it must seem to thee,  
And how thy fervent heart had thrown  
O'er all a covering of its own,  
And kindled up intense and warm  
A life in every rite and form;  
As, when on Chebar's banks of old,  
The Hebrew's gorgeous vision rolled,  
A spirit filled the vast machine—  
A life within the wheels was seen!

Farwell!—a little time and we  
Who know the well, and loved thee here,  
One after shall follow thee,  
As Pilgrims through the Gate of Fear  
Which opens on eternity.  
Yet we shall cherish not the less  
All that is left our hearts mean while,  
The memory of thy loveliness  
Shall round our weary pathway smile,  
Like moonlight when the sun has set  
A sweet and tender radiance yet.  
Thoughts of thy clear eyed sense of Duty,  
Thy generous count of all things wrong—  
The truth, the strength, the graceful beauty  
Which blended in thy song,  
All lowly things by thee beloved  
Shall whisper to our hearts of thee,  
These green hills where thy childhood roved—  
Yon river winding to the sea—  
The sunset-light of Autumn eve  
Reflecting on the deep still floods,  
Cloud-cremated sky, and trembling leaves  
Of rainbow-tinted woods—  
These, in our view shall henceforth take;  
A tender meaning for thy sake,  
And all thou loved'st of earth and sky  
Seen sacred to thy memory!

Amesbury, 12th, 8th mo. 1841.

## The Pharisee.

BY J. G. WHITTIER.

"And it came to pass, that I made my journey, and  
was come night unto Damascus about noon, when sud-  
denly there shone from Heaven a great light aroundabout  
me."—ACTS XXII.

"On! gallant spearmen, onward!" Brazen bells  
Bent fiercely forward, and the soldier's tread  
Quickened along his pathway. It was noon,  
Damascus slept in sunshine. The great hills,  
Gathered about her like an ancient wall  
Hang o'er her with twining greenness lifted up  
Their cumulous forests, and the winds came down  
Through their long arches, bearing the low wail  
Of cyclone and fit-fire and the deep  
Complaining of the cedar. The far towers  
Of the great city rose upon the view  
Tall in the dazzling atmosphere of noon,  
And the Barada, like a line of gold,  
Without a murmur cleft the cloven hill.

"On! gallant spearmen, onward!" Spears shone up  
And dark eyes brightened, as that warrior voice  
Rang like a trumpet-summons. The mailed form  
Of the young Pharisee seemed swelling with  
The ardor of his purpose as he strode  
Sternly in front, and bore his spear as one  
Sent on an errand of revenge beneath:  
The frowning eye of danger.

Was it thus?  
Came he with spear and banner to oppose

Nerved arm and planted foot—to trample down  
The storming front of battle, and hew out,  
Through human hearts, a pathway to revenge!  
Not so, young Pharisee—it is not thus  
To wrestle with the valiant, and bear up  
Rome's mighty eagle to the perilous shock  
Of armed rebellion. Thou wilt war with those  
Who wield no earthly weapons—with the gray  
And banded down with years—the innocent child  
And the beseeching mother. Thou wilt war  
The sanctitude of worship, and pluck up  
By his white hair, the hoary worshipper!  
Yea, thou wilt mock the supplicating voice,  
And mingle blasphemy with sacred prayer.

"On! spearmen, onward!" Suddenly from Heaven,  
Around the Pharisee, a radiance shone  
Above the noon-day brightness. From his hand  
The spear fell down, the form grew weak,  
The braced sinew from his tension failed—  
The helmed brow was stricken and he fell  
As one by thunder smitten, or between  
The perilous rifts of battle cloven down.  
Shuddered the troop around him as his lip  
Quivered one moment—and strange sounds broke forth,  
As holding converse with a fearful one  
Unseen—yet near them. Not to them  
Came the soul-searching whisper, which, of old,  
After the earthquake had gone by, and storm  
Rolled on with all its thunder, and the flame  
To its volcanic prison-house went down—  
Breathed o'er the mount of God, and bowed in prayer  
The gray and mantled worshipper!

It was the hour  
When the learned Rabbi and the Pharisee  
Thronged to the gorgeous synagogue to hold  
Communion with the lore of bearded seers—  
The wealth of by-gone intellect—the old  
And faded records of the twilight time  
Of God's peculiar people. There stood up  
Tall in the midst, a young and graceful form,  
And as he turned the consecrated leaves  
Of the prophetic books of Israel,  
Of eloquent Essais, and of him  
Who mourned above Jerusalem, he spoke  
Of the fulfillment and the prophecy—  
The meditation of Eternal Love,  
Which the old fathers of the law foretold:  
And the discerning Levites marvelled much  
At his unworldly eloquence—the grave  
And schooled Sanhedrin wondered and were mute.  
The pale and patient scribe forgot his task,  
And leaned upon his manuscript to hear.

In blank Annihilation blest:  
Dust-atoms of the Infinite—  
Sparks scattered from the central light  
And winning back through mortal pain,  
Their old unconsciousness again!  
No!—I have friends in Spirit-Land—  
Not shadows in a shadowy land—  
Not others, but themselves, are they,  
And still I think of them the same  
As when the Master's summons came,  
Their change—the holy morn-light breaking  
Upon the dream-world sleeper, waking  
A change from twilight into day!

And thus it is forever. Man may raise  
His arm against his brother, and the axe  
Fall heavily and frequent—and the chord  
Be prodigal of life—the dungeon stone  
Be worn by prayerful knees—the dagger grow  
Dark red with midnight murder, in the vain  
And idle hope to fester human thought,  
And cross the will of Heaven: and every blow  
In persecution dealt, shall be returned  
Back on the giver—every instrument  
Of foul oppression change into an aid  
Of that which it had threatened. Woe to those  
Who trample down the sacred rights of man,  
And o'er the god-like mysteries of mind  
Usurp dominion. There will come a time  
Of awful retribution. Not a groan  
Bursts upward from the persecuted heart  
But reaches unto Heaven. No Martyr's blood  
Recks up unheeded to the circling sky,  
For He who fashioned the immortal soul,  
And fixed its awful attributes, hath given  
An unconditional freedom to its thought  
Which man may never question. Unto Him  
Let the soul answer for its faith alone!

## For the Philanthropist.

### The Slave-Mother.

In that proud city of the South,  
Where Rutledges and Pickneys dwell—  
Of revolutionary worth,  
E'en there they men and women sell.

Shame! shame! that they whose fathers fought,  
And bled, and died in freedom's cause,  
Should thus let men be sold and bought,  
And give the title by their laws.

'Twas there was seen a woman sold,  
A mother parted from her child;  
All hearts around were hard and cold,  
While she was raving, frantic, wild.

Her master with a cruel heart,  
First dragged her daughter from her sight,  
And hastening with her to the wharf—  
Had sold her to some trading wight.

The mother came, she looked around,  
But could not see her little dear;  
She threw herself upon the ground,  
In agony and keen despair.

The cruel whip soon made her rise;  
And on the table took her place;  
While from her wild and blood-shot eyes,  
The scalding tears streamed down apace.

My child, my child! she cried aloud,  
O master, sell me with my child!  
She looked around upon the crowd,  
With frantic speech and eyes most wild,

Alas! Alas! that master meant,  
To punish when he sold his slave;  
And true it was with this intent,  
A pang severe and deep he gave.

And what the crime, so deep, so foul,  
As such a punishment to bear!  
She had with chaste and noble soul,  
Refused her master's lust to cheer.

And when she was sold and far away,  
From daughter, husband, parents, friends;  
And this was done in open day,  
Where freedom's poem oft ascends.

And will not God to judgment bring,  
A people who such deeds allow;  
Who for their freedom, praise sing,  
While slaves before them crouch and bow!

Sure, though God's hand may now be staid,  
And mighty vengeance linger long,  
Oppressors yet shall be repaid,  
And justice' sword redress all wrong.

But if there's mercy, O my God!  
To reach dark sinners such as we,  
O, save us from the avenging rod,  
Though Africa shout their jubilee.

W. H.

# AGRICULTURAL.

From the British Farmer's Magazine.

## Manure.

Allow me to point out the enormous waste of manure, in the shape of muck, resulting from badly constructed farm-yards, and by mismanagement. And first by way of hint to landowners, there are but few farm-yards in the western part of this country, but are situated and apparently formed for the purpose of washing away into the brooks and streams this muck. The sites which have been selected for the sheds, commonly called, "lulays," are placed on an eminence with the yard of "bardon" on an inclined plane—frequently on a considerable declivity. The consequence is, the valuable property of the muck is either wasted by evaporation or washed away the heavy rains and by the accumulation of water from the roofs of water from the roofs of the sheds, mounting, when the fall of water is heavy, to a flood. This waste of manure, in too many instances, goes on throughout the winter. What then must be the amount of waste and loss? The bloodcolored streams of water, by the mucilaginous and extractive matter—the soluble essence—flowing a way through-out a long winter, is the best answer. It is no novelty to see an accumulation of stabled manure, at the door, or placed near, and under the eaves, smoking with excessive fermentation, and driving off, in gaseous form, carbonic acid and ammonia matter—the constituent property of good farm-yard manure; the residue merely woody fibre, and scarcely worth taking away. All farm-yard dung, and particularly that from high-fed cattle, deteriorates from the same cause. It is too much the practice to let dung accumulate through the winter, till the cattle are about to be turned to grass, and to collect the whole into large dunghills; by this practice, on badly constructed farm-yards one-half of the quantity, and three-fourths of the quality, are lost to the farm and to the public. The landowner would do well for his tenant, in diverting the water from his farm-yards, by shoots being fixed to the eaves of the buildings; the tenant would soon discover his interest, by preparing layers of soil, from 1 foot to 18 inches thick, for a base, cast on his dung as soon as made, and seal it down with another layer of soil, &c. Clay or marl should be used for layers, &c.—of compost for light or gravelly land, and vice versa. Sir Humphrey Davy has informed us, that when dung heats beyond 100 degrees of Fahrenheit, deterioration commences. He submits a test: "When a piece of paper, moistened in turpentine acid, held over the steam arising from a dunghill, gives dense fumes, it is a test that the decomposition is going on too far, for this indicates that volatile alkali is disengaged." Having given my opinion on the economy of farm-yard dung, I shall conclude, on the present occasion, by detailing the practice I adopt in further preparing these compost heaps, preparatory to being laid on the land intended for its reception, &c. Early in the spring, and when the temperature rises, these composts should be well turned and mixed; this cannot be too effectually performed. When heat is generated in the composts, which is generally the result in ten days or a fortnight, according to the temperature of the atmosphere, they should be returned and intimately mixed again; and this process should not, on any account, be neglected; the non-deterioration of the manure will not be safe till it is well amalgamated with the soil intended for cropping.

## A NORTH-WEST SOMERSET FARMER.

### Fattening Animals.

There are some rules which may be advantageously adopted feeding in animals, which however obvious they may be, are too often passed over, or neglected. Some of these will be specified and

1st. The preparation of Food.—This should be so prepared its nutritive properties may all be made available to the use of the animal, and not only so, but appropriated with the least possible expenditure of muscular energy. The ox that is obliged to wander over an acre to get the food he should find on two or three square rods—the horse that is two or three hours eating the coarse food he would swallow in fifteen minutes if the grain was ground, or the hay cut as it should be—the sheep that spends hours in making its way into a turnip, when if it was sliced is would eat in as many minutes—the pig that eats raw potatoes, or whole corn, when either cooked would be eaten in one quarter now used, may indeed fatten, but much less rapidly than if their food was given in a proper manner. All food should be given to a fattening animal in such a state, that as little time and labor as possible on the part of the animal, shall be required in eating. 2d. The food should be in abundance. From the time the fattening process commences, until the animal is slaughtered, he should never be without food.—Health and appetite are best promoted by change of food rather than by limiting the quantity. The animal that is stuffed and starved by t.r.s, may have streaked meat, but it will be made too slowly for the pleasure or profit of the good farmer.

3d. The food should be given regularly.—This is one of the most essential points in feeding animals. If given irregularly, the animal indeed consumes his food, but he soon acquires a restless disposition, is disturbed at every appearance of his feeder, and is never in that quiet state so necessary to the taking on of fat. It is surprising how readily any animal acquires habits of regularity in feeding, and how soon the influence of this is felt in the improvement of his condition. When at the regular hour, the pig has his pudding, or the sheep its turnips, they compose themselves to rest, with the consciousness that their digestion is not to be uneasiously disturbed, or their quiet broken by unwonted invitation to eat.

4th. The animal should not be needlessly intruded upon between the hours of feeding.—All creatures fatten much faster in the dark than in the light, a fact only to be accounted for by their greater quiet. Some of those creatures that are the most irritable and impatient of restraint while feeding, such as turkeys and geese, are found to take on fat rapidly when confined in dark rooms, and only fed at stated hours by hand. There is no surer proof that a pig is doing well, than to see him eat his meal quickly and then retire to his bed, to sleep or cogitate until the hour of feeding returns. Animals while fattening should never be alarmed, never rapidly driven, never be fed at unreasonable hours, and above all things, never be allowed to want for food.—Cultivator.

A Phenomenon in Grafting.—Van Mons, one of the most intelligent horticulturists that ever lived, once tried an extraordinary experiment in grafting; that of inserting an entire tree on the stump of another.

A neighbor having in the spring season cut down an apple-tree, about fifteen feet high, which Van Mons considered a desirable kind, a good healthy tree, he immediately selected a stock of similar dimensions, and cutting it off near the ground, placed on it, by the mode of peg grafting, the foster tree; supported the tree by stakes; and excluded the air from the place of junct-

tion, by plastering it with clay, and afterwards heaping earth around it. The experiment succeeded perfectly, the tree becoming in the course of the second season nearly as vigorous as ever. This experiment was more curious than useful, but as a fact in natural history it is deserving of notice. Few men would probably succeed in the attempt.—Yankee Farmer.

Oil of Pumpkin Seed.—The Germans on the banks of the Wabash, in Indiana, instead of throwing away or giving to the pigs, the seeds of their pumpkins as is usually done, collect them and make an oil from them which they use for all the purposes of lamp oil and olive oil. One gallon of seed will give about half a gallon of lamp oil. They may be pressed like rape and flax seed. Try it.—Com. Fr. Gazette.

## From the Ohio Statesman.

### SENATORS

ELECTED LAST YEAR.

Medina and Lorain.—James C. Carpenter, (Fed.)  
Huron and Erie.—J. M. Mott, (Fed.)  
Trumbull.—John Crowell, (Fed.)  
Wayne.—John Harris, (Dem.)  
Knox and Coshocton.—Bryam Leonard, (Dem.)  
Tuscarawas and Holmes.—Benjamin Ream, (Dem.)  
Licking.—B. B. Taylor, (Dem.)  
Fairfield and Pickaway.—Sam'l. Spangler, (Dem.)  
Hamilton.—Geo. W. Holmes, (Dem.)  
Butler and Preble.—Robert Hazeltine, (Dem.)  
Clark, Madison and Franklin.—Alex. Wadley, (Fed.)  
Stark.—Jacob Hostetter, (Dem.)  
Marion, Crawford and Delaware.—James H. Godman, (Fed.)  
Montgomery.—Joseph Barnett, (Fed.)  
Portage and Summit.—E. W. Sill, (Fed.)  
Miami, Dark, Mercer and Shelby.—Wm. I. Thomas, (Fed.)  
Green and Warren.—Isaac S. Perkins, (Fed.)  
Seneca.—John Goodin, (Dem.)

ELECTED THIS YEAR.

Ashtabula and Lake.—Benjamin Wade, (Fed.)  
Cuyahoga and Geauga.—Seabury Ford, (Fed.)  
Richland.—Thomas W. Bartley, (Dem.)  
Columbiana.—Charles M. Aten, (Dem.)  
Jefferson and Carroll.—James Mitchell, (Dem.)  
Belmont and Harrison.—Chauncey Dewey, (Fed.)  
Muskingum.—James Henderson, (Fed.)  
Guernsey and Monroe.—William C. Walton, (Dem.)  
Washington, Morgan and Perry.—Alexander McConnell and Thomas Ritchie, (Dems.)  
Hocking, Ross, Pike and Jackson.—Allen Latham, (Dem.)  
Athens and Meigs.—Abraham Van Vorhes, (Fed.)  
Gallia, Lawrence and Scioto.—Simon Nash, (Fed.)  
Adams, Highland and Fayette.—Wm. Robbins, (Dem.)  
Hamilton.—James F. Faran, (Dem.)  
Clermont, Brown and Clinton.—Foss, (Fed.)  
Champaign, Logan and Union.—Benjamin Stanton, (Fed.)  
Lucas, Williams, Henry, Paulding, Putnam, Van Wert, Allen and Hardin.—Jacob Clark, (Dem.)

## REPRESENTATIVES ELECTED.

Ashtabula.—S. F. Taylor, (Fed.)  
Lake.—Simon Fuller, (Fed.)  
Cuyahoga.—Thomas M. Kelley, (Fed.)  
Gauga.—Alpheus Morrell, (Fed.)  
Medina.—Lorenzo Warner, (Fed.)  
Lorain.—A. A. Bliss, (Fed.)  
Huron and Erie.—Eluthers Cooke, (Fed.)  
Portage.—Jason Streator, (Fed.)  
Summit.—Rufus P. Spalding, (Dem.) and Simeon Perkins, (Fed.)  
Stark.—Enos Raffensperger, (Dem.)  
Trumbull.—John Briggs, (Dem.)  
Richland.—J. P. Henderson and R. W. Cahill, (Dems.)  
Wayne.—Chas. Wolcott, (Dem.)  
Columbiana.—John M. Jenkins, (Dem.)  
Jefferson and Carroll.—Matthew Atkinson & Joseph Kitcher, (Dems.)  
Belmont.—Sam'l. Dunn and Wm. Workman, (Dems.)  
Harrison.—Josiah Scott, (Fed.)  
Tuscarawas and Holmes.—James Hockinberry and David McConnell, (Dems.)  
Knox.—Caleb J. McNulty, (Dem.)  
Coshocton.—Joseph Meredith, (Dem.)  
Licking.—Jonathan Smith and Isaac Green, (Dems.)  
Muskingum.—David Chambers and Charles Bowen, (Feds.)  
Guernsey.—Brown, (Fed.)  
Monroe.—Cornelius Okey, (Dem.)  
Washington, Morgan and Perry.—Truxton Lyon and Daniel Kelley, (Dems.)  
Fairfield.—Wm. McClung, (Dem.)  
Pickaway.—Joseph Olds, (Fed.)  
Hocking, Ross, Pike and Jackson.—Daniel Karshner, John James and Legrand Byington, (Dems.)  
Athens and Meigs.—J. B. Ackley, (Fed.)

Gallia, Lawrence and Scioto.—Moses Gregory, (Fed.)  
Adams, Highland and Fayette.—Abraham Lowman, (Dem.) and John A. Smith, (Fed.)  
Clermont, Brown and Clinton.—Gideon Dunham, Reader Wright Clark and Stephen Evans, (Fed.)  
Hamilton.—Oliver Jones, William S. Hatch, Robert Moore and James E. Ewing, (Dems.)  
Butler.—Joel B. McFarland and John McCloskey, (Dems.)  
Preble.—Joseph S. Hawkins, (Fed.)  
Warren.—John Probasco, jr. (Fed.)  
Green.—John Fudge, (Fed.)  
Montgomery.—Robert C. Schenck and Silas H. Smith, (Feds.)  
Franklin.—Joseph Chenoweth and Nathaniel Medberry, (Feds.)  
Madison and Clark.—Stephen M. Wheeler, (Fed.)  
Champaign.—Wm. B. McCrea, (Fed.)  
Logan and Union.—William C. Lawrence, (Fed.)  
Miami, Darke, Mercer and Shelby.—Justin Hamilton, Isaac N. Gard and J. S. Updegraff, (Feds.)  
Lucas, Williams, Henry, Paulding, &c.—John W. Waters and J. B. Stedman, (Dems.)  
Delaware, Marion and Crawford.—George W. Sharp, James Griffith, (Dems.) and Thomas W. Powell, (Fed.)  
Seneca, Sandusky, Hancock, Wood and Ottawa.—Amos E. Wood and George W. Baird, (Dems.)

The official returns from this district had not been received at the Secretary Office, at the time of going to press, consequently we can give the name but one of the members elect.

# PETERS' PILLS.

GREAT ARRIVAL!—18 bushels, or 75,000 Boxes of Peters' Pills.—The subscriber has made arrangements with Dr. Peters, of New York, to be supplied with the quantity with his Pills. All dealers can now be supplied at New York prices.

Of all the Pills we have any knowledge of they are the most valuable. In no instance have they failed to accomplish every thing they promised, and thousands who have been years lingering with some obstinate chronic disease, now add their testimony in behalf of this valuable medicine.

Their properties as an anti-bilious and aperient medicine are unrivaled; all who use them, recommend them; their virtues surpass all eulogy and must be used to be appreciated. The work and delicate will be strengthened by their use, not by bracing, but by removing the cause of weakness, the gross and corrupt humors of the body. They require no change in diet or care of any kind. Plain directions accompany each Box, so that every one is his own competent physician.

Dr. Peters has spent much time in experimenting, with different vegetable medicines, for the diseases of the liver and now offers his Vegetable Pills as the best, most convenient, and cheapest medicine that can be prepared for general use.

One great quality of his Vegetable Pills is, that they have the alternative principle combined with their cathartic, or operative qualities, so that they not only cleanse the stomach and bowels by purging, but they regulate the liver, change the morbid secretion, strengthen the digestive organs, purify the blood, invigorate the circulation, and give tone and energy to the nervous system.

They are mild and pleasant in their operation, and convey almost immediate conviction of their utility from their first dose. They can be taken by any person of any age, and the feeble, the infirm, the nervous and the delicate, are strengthened by their operation, because, they clear the system of bad humors, quiet nervous irritability, and invariably produce sound health.

The Vegetable Pills are a sure remedy for jaundice, sick and nervous headaches, dyspepsia, costiveness, sickness of the stomach, heart burn, bilious complaints, fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from a protracted and dangerous sickness. They are invaluable in nervous and hypochondriacal affections, loss of appetite, and all complaints to which females alone are subject. They operate as a mild and speedy purge, and are a safe and certain remedy for worms in children.

Peters' Celebrated New York Vegetable Pills, are for sale by W. H. Harrison and Harrison and Glasgow, Cincinnati, and throughout the United States, Canada, Mexico and West Indies.

## COUGH LOZENGES

### Sherman's Cough Lozenges.

Are the safest, most sure and effectual remedy for Coughs, Colds, Consumption, Whooping Cough, Asthma, Tightness of the Lungs or Chest, &c. The proprietor has never known an instance where they did not give perfect satisfaction. Several thousand boxes have been sold within the last three months, restoring to health persons in almost every stage of consumption, and those laboring under the most distressing coughs and colds. They do not check and dry up the cough, but remove its cause, promote expectoration, allay the tickling or irritation, and remove the proximate exciting cause. They are made from a combination of the most valuable expectorant, or cough medicines, and are undoubtedly superior to every thing in use for those complaints. Hundreds upon hundreds of certificates have been offered of their wonderful virtues, from those who have been saved from an untimely grave, and restored to perfect health, by using them.

The Rev. James Kant had suffered with a distressing cough, pain in his right side, night sweats, and all the usual symptoms of the consumption. He tried many popular remedies, but all in vain. He consulted some of our most distinguished physicians, and they told him he could not be cured. A friend advised him to try Dr. Sherman's Cough Lozenges, as they had cured several that had been given up. He did so, and to his unspeakable joy all of his friends, he immediately began to grow better, and before he had taken four boxes, was entirely cured; and he is now again, through the divine blessing, permitted to minister to his loving flock.

James Grant, No. 4 Ann street, cured of a most distressing cough in one day by a few doses of Sherman's Cough Lozenges.

Mrs. Jenkins was given up as incurable, and expected daily to breathe her last. She was cured in a few weeks by these celebrated Lozenges.

The Rev. Dr. Eastmond has used them in his family, as has also several members of his church and he says no cough medicine ever was half so efficacious.

Dr. Allen, a distinguished physician of this city says he has used Sherman's Lozenges in his practice, in a great many cases, and they always proved effectual. He has always been able to cure the most distressing cases of recent standing in one or two days.

We used Sherman's Cough Lozenges in our families and they never failed to cure the worst cases in a few days. We recommend them to all who are afflicted with coughs, colds, whooping coughs, asthma, tightness of the chest, consumption, &c. &c., as the best remedy they possibly can use.

Rev. James O. Kent, New Haven, James Hunt, 675 Greenwich st. Rev. J. N. Moffat, Benjamin Crombie, 645 Broadway.

References also, to S. B. Andrews, Judge J. L. Spencer Benjamin Crombie, Dr. Coleman, G. G. Deshon, and the many thousands who have been cured by them. Prepared by A. SHERMAN, M. D. 106 Nassau st. New York.

Just received by W. H. Harrison, & Co. Druggists corner of Fourth and Main street Cincinnati; and by most of the principal merchants in the state of Ohio, Virginia, Pennsylvania and throughout the United States.

Price only 25 cents per box. D

## WORM LOZENGES

### Sherman's Worm Lozenges.

Are the greatest discovery ever made, for dispelling the various kinds of worms, that so frequently and distressing annoy both children and adults. They are an infallible remedy, and so pleasant to the taste that children will take them as readily as a common peppermint Lozenge. Many diseases arise from worms, without it being suspected. Sometimes a very troublesome cough, pains in the joints or limbs, bleeding at the nose, &c. are occasioned by worms, and will be cured by using this celebrated medicine.

Capt. Coffin of Nantucket, consulted Dr. Sherman, on account of his son, eight years old. He had been in a decline for several months, and attended by four Physicians who could give him no relief. His symptoms were leanness, pallid hue, very offensive breath, disturbed sleep, broken off by fright and screaming, headache, a distressing cough, itching of the nose through the day, and of the anus towards night, with slimy discharges from the bowels. The Doctor pronounced the case one of worms, and recommended his Worm Lozenges. After the first dose the child ran to his parents, frightened at the quantity of worms that came from him—he began to mend at once, and before he had used one box, he was entirely cured.

The Rev. Jabez Townsend's little girl, nine years old was given up as incurable, by two physicians. She was fast wasting away, and was so miserable, that death was alone looked to for relief. Three doses of Sherman's Worm Lozenges entirely cured her.

Dr. Hunter, another celebrated physician, uses no other worm medicine in his practice. Dr. Castle, 297 Broadway, has used Sherman's Lozenges in his practice, for more than two years, and never knew them to fail.

Hon. B. B. Beardsley, Col. L. Clark, Joseph Haines, Esq., Professor Bingham, and the thousands who have used these lozenges, can fully attest to their great and wonderful virtues.

The Hon. B. B. Beardsley thinks they have saved the life of one of his children. It had been a long time in a decline and was attended by the best physicians without any relief. His family doctor recommended Sherman's Worm Lozenges as the only hope; he did so and through the blessing of God his child is now well—and other living evidence of their wonderful virtues. Mr. B. says no family should be without them.

More than 2,000 certificates might be added of their truly wonderful properties.

Prepared by A. Sherman, M. D. 106 Nassau st. New York.

A supply of these valuable Worm Lozenges, just received by W. H. Harrison & Co., only agent for Cincinnati.

Price only 25 cts. per box.

# NOTICE—MILK—MILK

We are now prepared to inform our friends that we still continue to supply this City, with Milk on the six day principle, omitting the Sabbath, and have made permanent arrangements to continue it. All persons willing to sustain us, are requested to send their names and residence to the Office of the Philanthropist.

C. M. MERRELL,  
N. H. MERRELL.

## FARMS AND COUNTRY SEATS FOR SALE.

A delightful Country Seat, situated upon a McAdams road, half a mile from town, in an excellent neighborhood, with 5 acres of land; a frame house containing 8 rooms, a hall, a piazza, a porch and a cellar; also a good frame barn with a carriage house and stable; a well, a cistern and a spring. The grounds are well planted with peach, apple, pear, quince and plum trees, and embellished with shrubs and evergreens.

A handsome Country Seat with 16 acres of land, located upon a Turnpike road 3 miles from town. The improvements comprise an excellent brick house containing 10 rooms; 2 halls, 2 porches and a large cellar; also a cistern, a well of excellent water, a large garden, and an orchard of choice peach, plum, apple and pear trees. The site is part level and part rolling.

A superior Country Seat, distant 5 miles from town, with 20 acres of good land, 10 of which are in cultivation; and 10 in wood. The buildings consist of an excellent brick house, having 10 rooms, a hall, a porch and large cellar; a brick barn, a stone spring house, a carriage and smoke house. The grounds are well stocked with selected apple, peach, pear, plum and quince trees, and an excellent vineyard of Catawba, Isabella and Cape vines. This estate is a desirable purchase for a gentleman of fortune, who can here enjoy a cool retreat in summer, a beautiful view of